The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, MAY 13, 1871. [No. 11.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

ish-American Commission has Governments are responsible by cruisers like the *Alabama*, e shown that they did not do ld to prevent the outfit and e vessels from their ports. when we affirmed this prin- ed that it would have to be r words seemed very idle, to

agistrate of Balasore brought to f the late Lieut. Governor of fact that obscene idols are ex- he temples at Orissa, suggesting xposure might properly be deemed of legislative prohibition. The overnor 'not liking to deal with such e subject,' handed it over to the ndian Association, which seems to a very strange way of disposing Association protested against any ce with the idols. They reason that Hindoo temples are for Hin- Hindoos are not shocked by presentations of their divinities; hocked, they may stay away. It eem to have entered into the minds ntlemen, that obscene images are emoralizing, and that representa- ich appeal to the basest passions of nd women have no right to take to elves the sanction afforded by the name gion. Has not the British Government art a considerable amount of public rty to the support of these Orissa tem-

It seems the merest farce, nay, some- worse than a farce, to speak, in this ction, as the Association have done, of een's proclamation of strict religious lity.

We are glad to see that the Bench of es, on the motion of Mr. Narayan ndev, have decided that the grant to- the maintenance of the Contagious ses Act be withdrawn.

Thomas Craigen, employed in the G. I. P. R.'s Smithy at Byculla died the other day of heat apoplexy. This workshop has a galvanized iron roof, and the furnaces and forges (about 40) are under the same roof. One of the workmen told us lately that the thermometer stood sometimes at 180°, which seems scarcely credible. Are the Company free of responsibility for such deaths as these, when they put Europeans under a galvanized iron roof, in the month of May, among furnaces and forges, to do the hardest kind of work, during the hours when the sun is pouring its hottest rays upon the building?

—The complete narrative of the riots at Bareilly, at the last Mohurrum, shows that at one time there was very great danger of a general conflict between the Mahomedans and Hindoos. The Hindu festival of the *Ram Nowmi* coincided with the eighth day of the Mohurrum, and it seems the Hindoos of Upper India are accustomed to have a grand procession on the Ram Nowmi, just as the Mahomedans have at the Mohurrum. The authorities divided the day between the two parties; the Mussalmans had the morning and the Hindoos the afternoon. It was during the Hindoo procession that the riot occurred. In Bombay we have not of late years seen anything that looks like antagonism between the Mahomedans and the Hindoos, and about as many Hindoos as Mahomedans take part in the Mohurrum procession. The riots at Bareilly show what a perilous state of things we should have in India if there should be a revival of religious bigotry among the Mahomedans. One thing that would be likely to contribute to such a revival, would be the fact that the Hindoos are so much more largely availing themselves of the opportunities of obtaining an education, afforded by Government, than the Mussalmans have hitherto done. The latter would not like to see themselves outstripped in the race for honours and wealth, and would be very apt to compensate themselves for their intellectual disadvantages by physical demonstrations. Those who have influence with them should seek to show them that they are only their own enemies in standing aloof from the education offered them.

—A very disgraceful condition of things at the Andamans has been brought to light by a trial for murder at Calcutta, at which it was shown that there was no one in charge of the barracks; that the convicts lived by themselves, and acted as they pleased; that each convict was allowed a gallon of rum all at once for the month, and that when they got this, a disturbance generally took place, for they drank all they could the same evening. There is something monstrous as well as appalling about the idea of a Government sending prisoners to a remote island and there supplying them with liquor and giving them full scope to murder one another. And this in our days of boasted prison amelioration.

—There are now five coloured representatives in the American Congress. Three of these are from South Carolina, the first State that seceded. Ten years ago who would have thought this? The feelings of Northerners were then as much opposed to such a thing, as those of Southerners were.

—As might have been anticipated Mr. Miall's motion to disestablish the Church of England was rejected, and that by a large majority. Such a proposition will only be listened to when it comes from within; there is a disposition to resent the interference of Nonconformists.

Some very telling words of Dr. Döllinger on the Pope's Infallibility doctrine, are attracting attention just now. The *Saturday Review* says of him:

"Dr. Döllinger is the one Catholic divine of Germany who enjoys a European reputation both without and within the borders of his own communion, whose piety no Ultramontane has ventured to question—and Ultramontanes are not always very nice in their methods of personal attack—and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge. Of that invincible uprightness which has marked his whole life he has now indeed supplied the most conspicuous proof in submitting, at the end of a long and honourable career, rather to undergo the ban of the Church he has so laboriously and so faithfully served than to tarnish his reputation and betray his conscience, after the example of so many who sit in her high places, by swearing that black is white—with a muttered *e muove pur*."

The following paragraphs from Dr. Döllinger's letter to the Archbishop of Munich should be read and pondered by all Roman Catholics:

"And here I entreat your Excellence to consider that, from the nature of the case and by the express declaration of the Pope and admission of all infallibilists, the doctrine we are called on to profess is one of the fundamental articles, or rather *the fundamental article of the faith*; that we are here directly concerned with the *regula fidei* which determines all that we are to believe or not to believe. Henceforth every Catholic, when asked why he believes this or that, can only reply, 'Because the infallible Pope has so commanded.' This supreme principle of faith must, then, have been written as with a sunbeam in Holy Scripture, and can never have been obscured in the Church. It must have ruled the Church at all times and in every nation as a bright star, and have been the first principle of all instruction, and we await an explanation of the singular fact that for 1,830 years the Church should never have thought of making into an article of faith a doctrine which the Pope in his letter addressed to your Excellence on Oct. 28 designates *ipsum fundamentale principium Catholice fidei ac doctrinæ*. How has it been possible for the Popes for centuries to condone the denial of this fundamental article of faith in all countries and in all theological schools? Where was the unity of the Church, when men were divided on the very foundation of the faith? And, may I add, how comes it that your Excellence yourself so long and so persistently opposed the promulgation of this dogma? You say, because it was not opportune. But can it then ever be inopportune to give the faithful the key to the whole edifice of faith, to proclaim the fundamental article on which all the rest depend? We all stand giddy before the abyss which opened at our feet on July 18.

"Those who would measure the tremendous significance of this last decree must be earnestly exhorted to compare together the third and fourth chapters of the Constitution, and to realize what a system of absolute, universal dominion and spiritual dictatorship they contain. What has now to be believed and acted upon by every Catholic is that plenitude of power over the whole Church and every individual member of it claimed by the Popes since Gregory VII., and openly asserted in numerous Bulls since the *Unam Sanctam*. This power is unlimited and irresponsible; it extends wherever there is sin, and can punish any one, allows no appeal, and is simply sovereign; for the Pope, according to the saying of Boniface VIII. (the author of the *Unam Sanctam*) holds all rights in his breast. Now he has become infallible, he can in a moment by the little word '*orbi*' (*i.e.* by declaring that he speaks to the whole Church), make any maxim or doctrine or requisition an infallible and irreformable article of faith. No right, no personal or corporate freedom, holds good against him; or as the canonists say, the judgment seat of God and of the Pope is one and the same.

"This system bears its Latin (*Romanischen*) origin on its front, and will never be able to make

its way in German lands. As a Christian, a theologian, and historical student, and a citizen, I cannot receive the doctrine. Not as a Christian, for it is irreconcilable with the spirit of the Gospel, and the express declarations of Christ and the Apostles; it sets up that kingdom of this world which Christ repudiated, and that domination over the Churches which Peter forbade to all, himself included. Not as a theologian, for the entire genuine tradition of the Church is directly at issue with it. Not as a student of history, for as such I know that the persistent endeavour to carry out this theory has cost Europe rivers of blood, disturbed and ruined whole countries, overthrown the fair organization of the ancient Church, and produced and fostered the deadliest abuses in her bosom. Lastly, I must reject it as a citizen, because, with its claim for the subjection of countries and monarchs and the whole political order under Papal authority, and by the exemptions demanded for the clergy, it gives occasion to endless and fatal division between Church and State, clergy and laity. For I cannot conceal from myself that this doctrine, whose consequences brought the old German Empire to destruction, were it to become dominant in Catholic Germany now, would at once implant the seeds of a deadly malady in the new Empire just established."

Dreadful! exclaims the *Bombay Catholic Examiner;* 'Dr. Döllinger has declared himself a heretic.' The decree of Papal Infallibility may be described as the final attempt to throttle private judgment within the pale of the Romish church; the last move towards the realization of that universal dominion which the Father promised to the Son, the Pope taking the place of the Son, (Antichrist means 'instead of Christ'); but the bold protests of Dr. Döllinger and Father Hyacinthe show that the attempt to abolish thought has had the effect of quickening it. They who speak of the Infallibility in language like the above will soon get light with regard to dogmas of which this is only the culmination.

We have a good many Mission Reports yet to notice, but hope soon to overtake them all.

The Report of the Kolapore Mission is brief. 92 villages have been visited. Since the Mission was re-established in 1861 the Rev. Mr. Wilder has visited 1,862 villages and towns in the Kolapore state, with a population of 1,181,771. There were Government schools in 66. In 1659 no school at all.

"We closed 1869 with 21 communicants and five baptized children. Our prolonged absence proved a severe test to this band of professed believers. Only 16 were here on our return. Of the 5 absentees we hear a rumour that one has become a Mussulman. One is well reported of in a neighbouring mission, and of the remaining three we have not yet heard. Of the 16 here we are thankful to find some are stronger, more stable and confirmed Christians, than when we left them. They were alone some 14 months with no Missionary to instruct, warn, or encourage them, and perhaps it is not strange that amidst the many reproaches and temptations that assailed them, some wavered, began to think we would never return, and wandered elsewhere. A few of those whom we regarded as inquirers have begun to come to us again; and we have resumed our daily efforts for the growth in grace and knowledge of all the church members within our reach."

The Rev. Mr. Wilder has been joined by the Rev. G. W. Seiler.

The Report notices the establishment of a Mission by the S. P. G. in Kolapore, already mentioned in our columns.

The Report of the American Marathi Mission for 1870 shows that the churches are making progress in the way of self-support. Rs. 1,412 were contributed. The churches are 21 in number. There are 8 missionaries at 6 stations, 11 Native pastors, 3 licensed preachers, and 60 catechists and teachers. 14 Bible-women are also employed. We have marked a few extracts for our Miscellany, though the Report contains much that is interesting.

The Report of the Bombay English Bible Women's Association is of an encouraging character. The Committee (ladies in whom all have confidence) bear testimony to the usefulness of the agent. She visits the hospitals and other public institutions, and goes from house to house in localities where her labours are most needed. We commend this Association and the agent to the prayers of our readers, and trust that the means of sustaining this important mission may not be wanting.

We have been favoured with a handsome octavo volume in Gujarati entitled "Travels in Southern India, by Dinshah Ardeshir Tale-Yarkhan." This Parsee gentleman has thought it becoming in the people of this country to know something more of it than they do, and leaving it to more ambitious pens to describe the marvels of Europe and America, he has sought to describe the Madras Presidency for the benefit of those who stay at home at ease, in Bombay, and Gujarat. He takes his readers to the Malabar Coast, then to Mysore, Madras, and Pondicherry, narrating with great particularity what happened to him, and what he saw and heard. Formerly editor of a provincial newspaper, he will have cultivated the act of saying a great deal about little or nothing; but his descriptions include many really important and interesting objects, and the work is likely, we think, to meet with a welcome reception and be useful.

The Bombay Guardian.

SATURDAY, MAY 13, 1871.

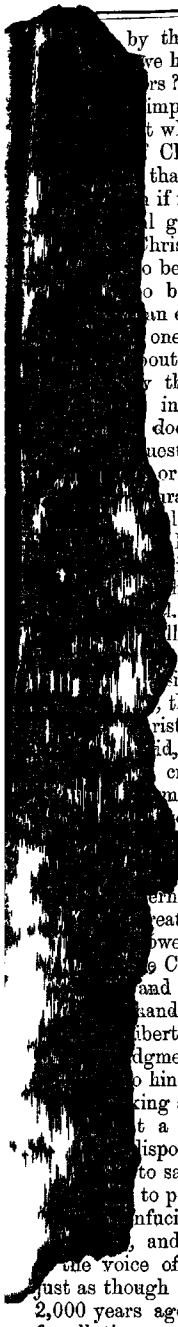
MORE WORDS ON GLORYING.

Men glory in their physical qualities. We have even heard talk in our days of 'muscular Christianity,' as though the highest obligation were to be strong. Men glory in their physical development and women in their beauty. It is a good thing to cultivate all the powers bestowed upon us, and gymnastics, for either sex, are an important part of the training of the young, and it is matter of thankfulness when physical vigour has been obtained; but is this a thing to glory in? Am I meritorious because I am a good cricketer, or pull a good oar, or lift a porter's weight; or because I am a good shot, or excel at billiards; or can run with the swiftest, or climb Mount Blanc? Shall a man say, Admire me, oh men, because I am not as other men are, feeble, nerveless, of little physical capacity, but stalwart, muscular, of a strong arm and a good eye? But where is the merit? Does God delight in muscle? Did you make yourself thus? Have not others exceeded you in pains and discipline, without attaining to this strength? And may you not lose it to-morrow? Is it fitting that an immortal being should glory in what may be taken from him in a night by a jungle fever or by the thrust of a boar? If you have this physical strength and are in a situation where it may be made helpful to your fellow-men, thank God for it. But if you glory in it, find your complacency in it, and put it in the private ledger of your thoughts to your credit largely against your moral and spiritual failings, fear lest some day you may meet a boor who knows not how to add five and six together but has an arm to stretch you at his feet. To turn to another. You have beauty, and glory in your power to awaken admiration; but have you a right to that admiration? Are you not guilty of embezzlement in appropri[ating] this? How many more sensible, more [virtu]ous, more useful than yourself rema[in] noticed, eclipsed by you; are you in [your] proper orbit? have you any right to ec[lipse] these? Or, to come back to the main [point], was beauty given you that you [should be] honoured on account of it? [God] who made the artificial flower [is] better deserves commendation [than] admit his title). You and the [rose] lily belong to the same *part*[ial] adorned them adorned you. [Have] heart that belongs to this [world] and lowly, pious and loving, [have] pure heart? otherwise, the beau[ty] it attracts and invites, but has [no] to bestow. And then, you and [I] some day; how much better [to] something that shall not be taken [from] you.

Some men glory in their irreligi[on]. They pride themselves on being su[perior] the prejudice and weakness whi[ch] choose to connect with religion. T[hey] to be reputed bold not by fighting t[he] evils that beset our path in life, but [by] ing contemptuously of religion. [They] to startle people by speaking moc[kingly] persons and things regarded as sacr[ed]. take good care to make you under[stand] they do not believe in miracles or [in] or prayer; that they do not observ[e] mandments any more than socie[ty] necessary; they are not hampere[d by] restraints that clog the movements [of] They glory in their independence, as [from] God. There are many worthy and [good] things waiting to be done, waiting till [some] brave man shall come forward and do [them], but the persons we refer to reserve [their] bravery for the exhibition of an irreli[gious] spirit. And some there are who wou[ld be] sorry to be thought irreligious, who yet [make] it the mark of a superior mind that the[y can] speak lightly of things which good [men] generally have in reverence. They gl[ory in] their breadth of views.

This leads to the remark that many [glory] in their religion. They glory that they [have] such an enlightened religion as Christi[anity] and are not as Mahomedans or heat[hen]. Or they glory in their sect; their peculiar views in religion; that wherein they differ from the great body of Christians. They find complacency in the thought that while so many have defective or erroneous views, they have the truth; they belong to the small body of the enlightened. Or, they belong to a denomination that is distinguished for its Calvinism; or for its Arminianism; or for its correct views on Baptism; or for its Pædo-baptism; or for its episcopacy; or its independency; or for its state connection; or for its voluntary character. So the Jews gloried in their religion. They prided themselves on being the chosen nation; on their possession of the revealed religion, and looked down superciliously on other nations; not considering that this very prerogative involved them in bitterest condemnation. Shall it fare better with us if we fail to

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020



by their example? Shall we glory
ve have or think we have more truth
rs? This would only show that
important of all truths was lacking
t which requires us to love all the
Christ as Christ loves them, and
that their loss is ours, and that gain
if it cannot be shared. All deno-
l glorying is antagonistic to this
hrist teaches us that the least of
o believe on him, those whom we
o be most poorly off in the matter
n enlightenment and graces, are
ones whom we are to be most con-
out. What right have we to pick
that happen to agree with us in
in regard to certain aspects of
doctrine, and draw off with these
nesterment of an isolated church
or drawing-room that we may
rage one another in self compla-
lace a gulf between others and
Purity is a good thing, a great
important thing; but the prime
hristian purity is the love that
. Perhaps if we examine our-
lly and with *all* honesty, we shall
complacency is fed more by
ider to be peculiar in our reli-
, than by what we hold in common
ristians!

id, says Paul, that I should glory
cross of our Lord Jesus Christ,
n crucified unto the world and
o me.

EMANDS OF CHINA.

ernment of China ask the Govern-
eat Britain, America and other
owers to help them to govern their
e Chinese; especially to aid them
and difficult task which they have
and, namely, the suppression of
iberty, the abolition of the right of
dgment. Of themselves, they are
o hinder their subjects the Chinese
king about religious matters; they
t a stop to a spirit of inquiry;
lisposed to hear what the mission-
to say about the doctrines of the
to put these alongside the teach-
nfucius, to draw comparisons and
, and to seek for light and listen
the voice of God speaking in this day,
just as though the light given by Confucius
2,000 years ago was not sufficient for China
for all time; an alarming state of things;
which yet they, the Imperial rulers, do not
feel that they are able of themselves to check;
so they implore the aid of the foreign powers
represented in China. What they propose
amounts virtually to this; that missionaries
should be absolutely unbefriended, and that
the populace of Chinese cities should have
every encouragement to break out as at
Tien-tsin, massacre foreigners and destroy
property. What else does this mean?

"That in future no communities shall be mulcted for injuries to missions, only the villains who strike the blow shall be punished. That there shall be no compensation for confiscated property, or for destroyed buildings, lost furniture, &c."

Of course the villians who strike the blow will go into retirement while the farce of investigation goes on. 'No compensation for destroyed buildings;' in other words foreigners shall consider their lives and property forfeited the very hour they establish themselves in 'the heavenly kingdom;' they shall recognize the correctness of the epithet popularly assigned to them, 'foreign devils;' they shall be exceedingly grateful for every day in which a long-suffering community leave them and their property undestroyed; and when the time comes for them, their wives and their children to be massacred, they shall die contentedly, not feeling that any inquisition can justly be made on account of this.

All foreign ladies are to be sent home. If a missionary takes up the cause of a convert who is proceeded against at law, the convert shall be at once deemed guilty and punished. Missionaries in the interior are to lose all national rights and be treated as Natives. No missionary shall receive more than 45 converts. No heathen children shall attend mission schools. The ruler of 400 millions of the earth's population, complacently proposes to the representatives of Western civilization that they should unite with him in carrying out these measures. He evidently has lost all confidence in the power of the Confucian system and in the power of Buddhism and in the power of the national system of education, to meet the arguments of Christianity. Surely the admissions here virtually made, are marvellous. What is this Gospel that requires that all the kings of the earth should set themselves together, in order to arrest it? What are its blandishments, its fascinations by which it takes the minds of men captive? What new delight in sinning does it impart? what new method of obtaining the things upon which the hearts of men are everywhere set? Does it give gold and silver to the poor, rank to the mean, popularity to the despised, worldly wisdom to the ignorant, ease and pleasure to the voluptuous? On the contrary, it bids men renounce the expectation of these things, and if they already have them to part with them; promises them that if they become disciples of Christ they may expect to have a terribly hard time of it in this life, to be hated of all men, abandoned by those they love, treated as malefactors, deprived of goods; and in return for all, gives them an unseen Saviour, forgiveness of sins, love of holiness and hope of everlasting glory with Christ in a life to come. This is the astounding thing, that a Gospel which runs diametrically counter to the inclinations and ideas of men, and makes demands that men ordinarily are utterly incompetent to meet, should have such power to prevail over the mightiest attachments by which Chinese are bound to their ancestral religion and to surrounding society, and so alarm the Emperor of the Central Kingdom, the brother of the sun and moon, that he has to ask the aid of Western powers to enable him to resist it. Apparently he would like to try just how much persecution can effect, and as Saul held the garments of those who stoned Stephen, so he would like the representatives of the Western powers to make themselves generally helpful while he engages in this fight with Christ. Well would it be for him if he would read history with a little care; even the recent history of Madagascar might give him some new and valuable ideas.

WHAT IS TRUTH?

This spake he not of himself. (JOHN xi. 51.) Besides the expression of his own carnal mind, the words were divinely ordained to express a heavenly truth of which he was himself quite unconscious; a truth which even the apostles did not yet understand. As we would say, there was a profounder truth in his words than he was aware of; and the providence of God arranged that this high-priest should utter them, *ex cathedra*, from his chair of honour in the Sanhedrim.

Not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. (52.) The inspired writer is explaining the words of Caiaphas, pointing out the deeper meaning, the unintentional prophecy contained in them. 'The whole nation' would mean, in the mind of Caiaphas, simply the Jewish nation; but the prophetical sense is different; this makes it refer to the children of God, scattered abroad, to the true believers that were to be gathered into the church of Christ from all nations, tribes and tongues. So the apostle Peter, long after, addressing Christians, calls them a holy nation, a peculiar people. And yet there are some who cry out against such spiritualizing of Old Testament prophecies. The statement here is most express: Not for that nation only, *i.e.* the Jewish, but for the children of God scattered abroad.

Jesus—went unto a country near the wilderness. (54.) This then was the result of the resurrection of Lazarus; Jesus could walk no more openly among the Jews; they were determined to put him to death. Men found fault with him when he would not work the miracles they called for; and when he wrought stupendous miracles they treated him as a malefactor. The raising of Lazarus aggravated matters fearfully, for it was like a voice from heaven denouncing the Pharisees and elders as enemies of true religion, and the instinct of self-preservation led them to resolve upon his death. In after centuries when the church was driven into the wilderness, she would remember that Jesus was there before her. This place was on the northern border of what was then reckoned Judea.

And there continued with his disciples. (54.) According to John's Gospel they continued here in retirement till the time approached when Jesus should go up to Jerusalem to die. We have no account of the way in which this season was spent; probably Jesus employed it in repeating and enforcing his former teachings, to impress them more deeply upon the minds of the disciples.

The people resort unto him again. (MARK x. 1.) He is now on his way to Jerusalem, but by a circuitous route, on the East side of Jordan. This word 'again' harmonizes with John's notice of the retirement at Ephraim; it seems to suppose a season of quiescence, though John alone specifies it.

And as he was wont, he taught them again. Resumption of public teaching.

He called her to him. (LUKE xiii. 12.) Jesus was teaching in one of the synagogues, on the sabbath. He sees this poor woman who had a broken or a curved back, and had for 18 years been bowed together; she would not allow her infirmity and the difficulty of walking to hinder her from attending the synagogue, especially as Jesus was to speak there. It is not perhaps in keeping with our ideas of churchly order to interrupt the service in the way that Jesus did by calling this poor woman to him, laying his hands upon her and healing her; and it was not according to the mind of the ruler of the synagogue. But this was an important part of the teaching of Jesus. He had been speaking, let us say, on some such passage as this, 'The Lord raiseth up all those that be bowed down;' had been setting forth the mercy of God to those whom men despise: how appropriate that he should there and then give an illustration of this, by healing the poor creature who had come there with such a painful effort, and at the same time show that the mercy of God was incarnate in him for the salvation of sinners bowed down under the weight of their sins. Oh that sinners who are bowed down under the burden of their sins, the consciousness of their unworthiness and of their helplessness, and are thus incapable of looking up to the face of God, oh that such may be emboldened by the record of this poor woman, and may look up to the loving face of Christ. If haply they see indignation there, it is against those who would hinder him from coming to your help; the indignation of love.

Thou hypocrite. (15.) The man professed to be holier than Jesus, more mindful of the commands of God. He had always occupied the place of authority there, and pride was strong within him. Ecclesiastical pride has since made many regulations for the exclusion of the Spirit of Christ from the churches, to the glorification of what is called order.

Whom Satan hath bound. (16.) The miseries and calamities that are in the world, are because the will of God is not done as it is in heaven, because the world is alienated from God. This does

not hinder that the chastisements inflicted should be ascribed to God. Satan, when he persuades a man to sin, may be said to be the author of the punishment that shall consequently come upon the man.

Are there few that be saved? (23.) This question was probably suggested by some of Christ's words, such as, 'Straight is the gate, and few there be that enter.' Mere speculative questions were always dismissed by our Lord, and practical answers given. This shows us how we should study the Bible. The man who has a practical end in view, whose great desire is that the word should take effect in his heart and influence his life, who seeks in every verse to hear what God is saying *to him*, whose supreme desire is to make his life the interpreter and exponent of the word to men, his eyes shall be opened to behold wonderful things in the word of God, and the mysteries of the kingdom of heaven shall become household words with him. He shall see not merely the place for his next step, but the glory of the future shall shine upon him like the light in a dark place.

Strive to enter in. (24.) Is the gate not open? Is the invitation not free and full? Will there be any reluctance to admit the sinner? No, the opposition is not at the gate, not from within the gate, but from a man's own sins, his pride, his spiritual sloth, unbelief, fear of the world, covetousness, &c.

For many will seek and shall not be able. Because they seek too late. The context shows this. They would not enter while the door was open; then cometh a time when the door shall be shut, the invitations withdrawn, and the opposition shall be from the Master himself.

You yourselves thrust out. (28.) He is addressing the Jews. The great neutralizer of Christ's Gospel was the national pride of the Jews and their confidence in hereditary privilege.

Herod will kill thee. (31.) Herod had probably instructed them to endeavour to get Christ to depart. Very likely they had gone to him complaining of Christ, and he had replied, 'Well, why do you not expose his vain pretensions? you ought to be able to silence him, and drive him away. Tell him, if you choose, from me, that it will be well for him to depart.' Jesus saw through it all. He acknowledges that he is to be put to death, but not by Herod or anywhere save in Jerusalem; tells them to go back to him and say that he has still a few divine works to perform in Perea, Herod's province; on the third day he will have finished with his works of benevolence, his mission of mercy, and will then leave them to their sins and falsehoods.

A LESSON FROM UNITARIANISM.

The history of American Unitarianism is calculated to teach us an important lesson. A little more than half a century ago the Unitarian movement was beginning to excite interest in the United States; to-day we can see, if not the culmination of that movement, at least such signs as indicate unmistakeably what its result must be. It commenced with a denial of the doctrine of the Trinity. Rejecting this doctrine, it must also reject that of the necessity of a Divine Redeemer from sin and punishment; hence the views of sin inculcated in its teachings were superficial and unsatisfactory: man is a sinner, indeed, and therefore liable to punishment; but he is to be saved, not by the atonement of Christ, but by his own good works; and any doctrine of sin incompatible with this theory of salvation, was necessarily rejected. At first Unitarians did not give up the Bible as the word of God. Some refused assent to the idea of plenary inspiration, but all regarded it as containing, if not itself as such being, a revelation from Heaven. This was their earliest position. And what is the position of Unitarianism to-day? Having given up the chief doctrine of the Christian religion, that of faith in a Divine Redeemer, it ere long found itself unable to hold to those that cluster round it. The descent of Unitarianism from the supernaturalism of the gospel of Christ, to the naturalism which many of its chief men hold to-day, has been as rapid as it was inevitable. Christ has been successively regarded as a superhuman creature, as a perfect man, and an infallible religious teacher and model, as a good man, but not the best conceivable man, as a teacher, in whose doctrines much of truth was mingled with somewhat of error, and as the founder of a sect, on a par with Zoroaster, Confucius, and Mohammed. At first his claims to the love and allegiance of men were acknowledged. The most advanced Unitarians now deny them; they refuse to call him Lord, and teach that Christ was not only a mere man but he was an erring man; he was mistaken and self-deceived in regard to many important points; his moral teachings were imperfect and crude; and he has no more claims upon us than any other man who lived two thousand years ago. The views of Unitarians respecting the Bible have been sinking to correspond with their notions respecting Jesus. First holding to it, as containing, at least a revelation from God, and striving to explain it as such, it is now regarded by many as only a very good sort of a book, with some objectionable features, indeed, but yet one which it may be well enough to read, just as a person would read Shakespeare; but it is seldom appealed to as a source of religious teaching, and may be said to be almost wholly rejected; it stands on the same shelf with the Koran, the Zend-Avesta, and the Hindu Vedas. It is not said that the whole body of Unitarians hold such views; but they are preached from probably one-half of the Unitarian pulpits of America, and embraced by a number of men sufficiently large to show us the natural tendency of the Unitarian movement. This downward growth, as it is illustrated in the history of this denomination as a whole, so also finds a peculiarly striking exemplification in the individual history of Theodore Parker. When he first commenced preaching, his views of Christ were objectionable, chiefly in rejecting his divinity. He held the same position as the more conservative members of his denomination, but from such views he speedily declined. He began first to doubt whether a better, wiser, and holier man than Jesus might not ere long appear on earth; then he became certain that such a man would appear and began to teach that Jesus inculcated errors; not long after this he said, "Jesus was fettered by the follies of his nation;" then, "that he must have made mistakes in his intellectual processes, and in his moral and religious processes." He affirms that any person struggling with adversity, but trusting all the time in God, is as glorious an object as Jesus of Nazareth uttering his sermon on the mount; and finally says Christ's "theology seems to have had many Jewish notions in it, wholly untenable in our day," and that "his theology contains a considerable mixture of error."

And yet Parker does not occupy the extremest position of Unitarianism. He still called himself a Christian. But men are now before the public who even out-Parker Parker. They reject (and rightly) the name of Christian. They thrust Christ down to a lower position than any have done since the days of the Pharisees, and set themselves up to teach a purer morality and a better faith than that of Jesus.

Now the positions thus taken by these men, appalling as they are to a reverent spirit, are yet the natural results of the Unitarian system. Not long after the formal separation between the Trinitarians and Unitarians a controversy on the points at issue took place between Professor Stuart on the part of the former, and Dr. Channing in behalf of the latter-body. In the course of the discussion, Professor Stuart showed very plainly the illogical position which Unitarianism then occupied, and the impossibility that it could long maintain itself on the basis of belief which we have indicated. He prophesied that ere many years should have elapsed, Unitarianism would find itself forced from its original ground, and on the direct road to infidelity, or at best to some form of naturalism. We have seen the striking manner in which this prophecy has been fulfilled. A man cuts loose from the doctrine of a Divine Redeemer; he can only save himself from plunging into the abyss of rank infidelity by a logical inconsistency. In order to be true to his religious feelings, he must break loose from the laws of thought. Having abandoned the doctrines of the cross, he must throw away his Bible too; for the Bible so plainly inculcates those doctrines, that to hold to the one and reject the other were impossible. The human, to secure its development, needs the aid of the Divine. The supernatural has entered into the human, in the person of Jesus Christ. Two elements, the Divine and the human, are prominent in the Bible. Shutting now the door against this Divine element, by making Christ merely a man, and by reducing the Bible to a merely human level, what have we left, but bare humanitarianism and naturalism? The teachings, the morality, the religion of Jesus stand or fall with his divinity. Without this link between God and man, we have nothing to connect us with a supernatural faith; we drift inevitably away into the labyrinth of human doubt and speculation. We have discarded the only direct revelation of God, which the world has seen; for if the Bible does not contain such a revelation, certainly no book does; if Christ were not sent from God, then there never was a teacher; henceforth we are left to the guidance of our own hearts; to construct each man his religion as best he may, by the feeble light of his own reason, of a sinful, perverted conscience, his own views of the momentous questions of sin and salvation, death and immortality, of mercy and judgment. Infidelity in some of its many forms; Deism, Pantheism, or heathenism; to one of these we must inevitably come. History joins with reason in showing that the only hope for improvement lies in Christianity. Rejecting this, his outlook must be dark indeed. Cutting loose from the power that lifts him heavenward, the laws of gravitation must have their way.

We think those who examine into the matter must be struck by the resemblance which exists between the views of the Brahma Samaj and those of the older Unitarians. Respecting the doctrines of the Trinity, of man's sinfulness, of inspiration and revelation, there is a remarkable unity between the two. Upon the question whether the Brahma Samaja can successfully elevating the religion of India, whether its form of religious faith can supply the place of that in which their old religion has failed, we think light is thrown by the historic development of Unitarianism. We have seen where Unitarianism started, and where it has come to; we have seen it yielding, step by step, to logical necessity, and retiring to the strongholds of naturalism; giving up one after another doctrines whose influence has always been lost on society, and to supply the religious wants of the human soul. Must not Brahmism, starting from the same premises, reach the same results? Will not the logical necessity that has driven Unitarianism from the positions of supernaturalism to those of an unsatisfying humanitarianism have the same effect on Brahmism? How can we look for a different result? We believe that the Brahma Samaja exists for a purpose; that it has a work to accomplish; that if it can battle successfully with the evils of caste, and all the abuses connected with it, it will be at all instrumental in their overthrow, it will do a great and noble work. We rejoice that it is grappling with those social evils, for the constitution of Hindu society has rendered it liable. But we cannot sympathize with those who see in the Samaja an instrumentality accomplishing a religious reform. We do not believe the present views of the Brahmist can ever lead into Christianity. The current does not run in that direction. The tendency is away from, not towards him. History presents us no instance of such a development. It does present us many examples of the opposite. Brahmists, Unitarians may, and sometimes do, become infidels, but it is by discarding their former views, not by developing them. The logical tendency that development must be, not towards Christianity, but towards some form of infidelity, or at best Unitarianism, and so far as the resemblance exists Brahmism too, are dead forms of Christianity without Christ, without the vitalizing principle. Their tendency, as, in the case of the former, we have shown it has already been, must be towards disintegration, and not towards life. To secure this upward growth, some new principle, even the principle of life from above, the rejected supernatural element, must be imparted. Would that the hearts of the Brahmists might be opened to receive it!

C. W. P.

Epitome of News.

Saturday, May 6, 1871.

—*N. Y. Observer:* "The Joint Commission to consider questions in dispute between our country and the British Government has fairly entered upon its work. In itself, the assembling of such a Commission on such an errand is a great event,—sublime indeed; and one to be rejoiced over in heaven and earth. It is a sensible way of doing business. It is surely one of the triumphs of civilization, not to say of Christianity. How much better for all nations to adjust differences in the same way. Far less sources of irritation than ours would have plunged European nations into all the horrors of war. Why, then, does England propose to submit our complaints and charges to the judgment of good men? Why does she select some of her wisest, calmest, ablest men, fairly representing various shades of political sentiment, and send

[redacted]m here to talk matters over with us? And [redacted]does our Government so readily assent to [redacted]roposal, and appoint honourable, intelligent, [redacted]d, and judicious men, to meet these Com[redacted]oners from a foreign power, in friendly con[redacted]ce? The answer is, first, that the two coun[redacted]are so intimately allied by blood, language, [redacted]ierce, and religion, that they are naturally in[redacted]l to study peace. And secondly, we may be[redacted]that these two great Protestant countries are [redacted]nder the dominion of Christianity, that [redacted]ll not quarrel until the devil gets the [redacted]and."

[redacted] Supreme Government has (it is said) [redacted]ed the grant of a loan of Rs. 2,50,000 to [redacted]bay Municipality to enable the Corpora[redacted]ry out certain works connected with the [redacted]ply of the town, subject to the confirm[redacted]e Secretary of State. The amount is to [redacted]n twelve years.

[redacted] Laughton, Superintendent Bombay Re[redacted]ey, reports favourably of a new surveying [redacted]called the Omnimeter.

[redacted]glish gentleman at Gowhatty has [redacted]rahmin lady,—one that has forfeited [redacted]esume.

[redacted]aw correspondent of the *St. Petersburg* [redacted]. that of late a great change has come [redacted]aracter of the Poles. "The old pre[redacted]h prevented noblemen from engaging [redacted] or commercial pursuits have almost [redacted]ppeared. The care for one's daily [redacted]mpletely humbled the old aristocratic [redacted]riven it from the minds and hearts of [redacted]bility. Everywhere, and in all classes [redacted]be seen a powerful desire for work [redacted]nature to improve the country."

Monday, May 8.

[redacted]ers connected with our Municipality [redacted]ceive an average of Rs. 1,380 a month.

[redacted]f Cotton in Liverpool, 995,000 bales.

[redacted] papers have spoken very severely [redacted]mmander-in-Chief, General McCle[redacted]ion with the late misconduct of the [redacted]w the *Pioneer* also takes leave of [redacted]We have already expressed our [redacted]e deplorable weakness he evinced. [redacted]lation, however, in the completeness [redacted]. Had General McCleverty shown [redacted] little less unfit for high military [redacted]e might hereafter have come again to [redacted]to do still more mischief. This is now [redacted]ossible."

[redacted]h of H. H. Aga Khan of Bombay, who [redacted] in Persia, was to have married a [redacted]the Shah of Persia.

[redacted]rk and Brooklyn had in 1867, miles of [redacted], conveying 79 millions of passengers [redacted]times the total population.

[redacted]s been a meeting of Roman Catholics [redacted]o vote an address for presentation to [redacted]s the Pope on the 25th anniversary [redacted]ered yet glorious pontificate, which [redacted]is the 16th of next month; and the [redacted]on the Esplanade is to be 'blessed' on [redacted]he same day.

—It is stated that on Good Friday the police found it necessary to direct the removal of a "grand stand" erected at Chiselhurst to enable excursionists at a small charge to witness the Emperor Louis Napoleon proceeding to church.

—Another young Bengalee has passed the Civil Service examination. His name is Babu Krishna Govinda Gupta. He stood seventh in the list. Babu Krishna Govinda was a student of the Dacca College, and is a member of the Brahmo Somaj.

—*Wanderer* (Vienna): "An anti-clerical tendency is manifesting itself in the North and South of Germany. In the South the young Prince of Bavaria takes under his royal protection Dr. Döllinger, the great opponent of the Jesuits. In the North the German Emperor says to the deputation of the Reichstag, which in its address assumed an attitude adverse to the Ultramontanes, the significant words:—'You have correctly understood my meaning.' It is certainly no anti-Christian, heathen feeling that leads the no longer Romish Emperor of the German nation to assume such an attitude, and it is equally impossible to accuse the good Catholic King of Bavaria of a fundamental hostility to Romanism."

—At a meeting of the Oxford Church Missionary Association, the Bishop of Oxford, in responding to the vote of thanks, took the opportunity of thanking Mr. Christopher for his exposition on the Madagascar Bishopric subject in the report, adding that without expressing an opinion on that particular matter, he quite thought the principle of non-interference with other missionary societies to be the right one. The Bishop referred to the noble conduct of Bishop Patteson, of Melanesia, formerly a fellow of an Oxford College (Merton), who, when for some weeks on an island in the Pacific occupied by a Nonconformist missionary, regularly attended his ministry, and refrained from ministering himself rather than run the risk of injuring the influence of the resident missionary and the unity of the native Christians.

—A Havana paper states that the damage caused by the Cuban revolution will amount to over $ 200,000,000.

—A circular issued by the Roman Catholic Bishop of Baltimore says: "The stated annual collection for the Pope will be taken up in all the churches of the archdiocese on Trinity Sunday, June 4th. But, meantime, the pontiff is a prisoner at the mercy of his unscrupulous enemies; and he is robbed, in consequence, of all his resources for his decent maintenance and for carrying on the necessary business of the Church, of which he is the chief pastor and visible head. Under these sad circumstances it behoves all his spiritual children to come promptly and generously to his relief."

A bolder falsehood than the above it would be difficult to put in words. The end will justify the means, however, in the eyes of his Infallibility.

—The *Mofussil Guardian* states that about seventeen prostitutes, "dancing girls" attached to a certain temple, were summoned to appear before the Magistrates of Ootacamund for the purpose of registration. The women indignantly refused to do so on the ground, we believe, that they did not belong to "the class of regular prostitutes" in the town; and furthermore that a registration and the periodical medical inspection to which they were subject would be the means of excluding them altogether from the temple.

—A number of persons have gathered together at a place called Wellington, in South Africa, which they declare to be the city of God, the gathering place of the elect, where they shall escape the destruction coming upon the rest of the world. They profess to bestow the gift of the Holy Ghost by the laying on of hands. Like the Mormons they have missionaries who go travelling about the world inviting people to join them.

Tuesday, May 9.

—*Times of India:* "The cause of the outbreak among the Khyber tribes appears to have been some irregularity in the distribution of their allowances from the Cabul Government by the Meer Akhor at Jellalabad."

—The Political Resident in the Persian Gulf reports: *Muscat.*—The country under the rule of His Highness Syud Toorkee seems to be quiet. Sohar and Rostak still disturbed; Ebrahim-bin-Gheis said to be at Sohar, and desirous of peace with Syud Toorkee. Sheik Sala said to be restless and intriguing.

Bushire.—Cholera has re-appeared in Bushire; small-pox and fever also prevailed. The poor are returned to the town and are said to be dying in the streets from starvation.

Reports of cholera in the country between Bushire and Shiraz; also of much distress from famine: numerous deaths from starvation. Scarcity in Shiraz also.

—The *Jam-i-Jamshed*, speculating on the startling news lately received from Persia, apprehends that the small community of Zoroastrians residing in Persia, is in danger of being exterminated unless some measures of relief should be promptly adopted by their co-religionists in Bombay. Recent advices mention that the famine in Yezd has assumed alarming proportions. A short time ago a Mogul made a meal of a Persian boy, and it now appears that cannibalism is carried on to a fearful extent. The Moguls have slaughtered and eaten many of the Jewish families in Yezd. A young Zoroastrian was killed and eaten a few days ago at Tuftaree, and two other boys shared the same fate at the hands of the Moguls in another place.

Can these accounts be relied upon?

—Rs. 30,000 subscribed by Chiefs of the Deccan to celebrate Prince Alfred's visit to Bombay, has been alloted thus: Rs. 10,000 for a fellowship to the graduate who obtains the highest numbers at the B.A. honour examination, and Rs. 20,000 to endow the Female Normal School at Poona.

—*Deccan Herald*: "From Mhow we learn that small-pox has broken out at that station and carried off several victims, chiefly children. But Captain Baillie, like Major Madan, has fallen a victim to the dread scourge."

—*Daily News*: "The main blunder to which the present condition of things may be traced was that of granting to the National Guards permission to retain their arms. Count Bismarck warned the French authorities with whom he was negotiating of the probable result of this stipulation; and the ignominious position in which M. Thiers now finds himself is a proof that the German Chancellor offered sound advice."

—From a Lecture on the Darwinian Theory, by Sir Alexander Grant: "When we look closely into Mr. Darwin's theory of the origin and development of the human mind, it seems evident that he holds the opinion that when man had once begun to outvie other creatures, and cope with the difficulties of life by means of craft, cleverness, and intelligence, his brain grew, and new mental powers above his immediate needs were unconsciously developed in him, and that these new powers became the cause of all that is most distinctive in man. But if Mr. Darwin so thinks, he comes round very nearly to the orthodox view by conceding the existence of high mental powers in man antecedent to their exercise. He only gives a physical account of such powers by attributing them to the quasi-spontaneous growth of the gray matter of the brain. He does not enter upon the philosophical question whether the brain is the cause or only the condition of the highest mental functions, nor does he give any reason to account for the fact that a similar brain-growth does not appear to have taken place in any other of the numerous animal species of the earth, though so many of them have for countless ages exercised intelligence and cleverness in their respective struggles for existence. One point that emerges from the various observations of Mr. Darwin is worthy of notice—namely, that he finds all the essentially human faculties to be existent, though latent, in savages, independent of long hereditary exercise, which in other parts of his theory he considers necessary for the creation and development of the human faculties. Thus he says, 'the Fuegians rank amongst the lowest barbarians, but I was continually struck with surprise how closely the three natives on board on H. M. S. *Beagle*, who had lived some years in England and could talk a little English, resembled us in disposition and in most of our mental faculties.' This candid admission surely furnishes a strong argument to the opponents of the evolution theory as applied to the intellect of men, for it points to the conclusion that man, however degraded in habits, is always man, and that he has the higher faculties, at all events, latent in his soul. It points to the conclusion that the human species is essentially one, and that it is strongly differentiated by the prime quality, reason, from all other species which we know. The characteristics of savages are made great use of by the evolutionist philosophers in support of their theory, and Mr. Darwin assumes it as absolutely certain that we are at all events descended from savages, and offers this as a sort of consolation to those who may not like his ultimate conclusions, that it surely would not be more degrading to trace one's descent to a race of monkeys than to some disgusting savage tribe. But the argument from the characteristics of savages may be turned the other way. On the one hand, we have seen that the savage is not a link between the brutes and man, but is definitely man. The savage does not afford any ground for believing that the human species is gradually shaded off into other species, and he does not in this respect give any support to the Darwinian hypothesis. On the other hand, the extremely unprogressive character of savage society is an obstacle to believing that the best civilisation of the world, that of the Aryan and Semitic races, can ever have taken its start from such a society in the primeval ages. In the savage races of the present day we seem to find the human faculties, not in their fresh virgin state, tending to develop into something better, but arrested and benumbed by long acquiescence in grovelling habits. Therefore I think that we are justified in regarding these races as the swamp and back-waters of the stream of noble humanity, and not as the representatives of the fountain-head from which it has been derived."

Wednesday, May 10.

—*Times of India;* N. W. Provinces: "Mr. Seward and his daughters will take with them to their Western home pleasant memories of Indian hospitality. The attentions paid them were worthily bestowed. Mr. Seward is really a statesman of the first class, and a most favourable specimen of an American gentleman. The Meerut people

have had among them for some weeks an American preacher of uncommon earnestness, the Rev. William Taylor, of California, author of 'Seven Years' Street Preaching in San Francisco,' and other works which have had a wide circulation. I heard him in the Scotch Church on the Meerut Mall. Notwithstanding some Western peculiarities, his power in the pulpit is extraordinary. It seems to lie in great simplicity of scriptural statement, and wonderful vividness of illustration. He speaks to the understanding rather than to the feelings. Yet at times he touched the heart-strings with the hand of a master. His style is perfectly unique. I hope you may have an opportunity of listening and judging for yourselves in Bombay. Mr. Taylor belongs to the Methodist Episcopal Church. No nonsense about him."

—F. R. Pearson, seaman, is accused of having attempted to fire the *Juventa*.

—*Asiatic:* Mr. Scudamore's Report on Telegraphy has just been made public. We notice that at the end of the first week of the transfer of the telegraphs to the Post Office the messages numbered 128,872. The grand total, up to 31st of December, is 2,646,438. It appears, too, that even telegraphy alone does not suffice for the urgent wants of our feverish age. The services of stenographers have already been employed in over 17,000 cases. Over 100,000 messages have been transmitted regarding race meetings.

—The death of M. Becquerel, the celebrated electrician, is reported. He died in Normandy, at the age of eighty, during the siege of Paris, Few men have done more for electrical science than Becquerel.

—Major A. C. Way, British Resident at Muscat, has committed suicide.

Thursday, May 11.

—*Sindian:* "A Kafilla which arrived here yesterday from Candahar has brought us the following latest intelligence from that part of the country. Yacoob Khan, the rebellious son of Ameer Shere Alli, has taken possession of Herat. On receipt of this intelligence the Ameer at once forwarded a force from Cabul, and according to his instructions a force from Kandahar left as well to dispossess Yacoob Khan."

—On the 23rd instant died in Assam, at the age of 78, Charles Alexander Bruce, the discoverer of the tea plant in Assam. In 1839 he was presented with the thanks of Government, and in 1841 the Society of Arts conferred on him a gold medal "for discovering the indigenous tea tracts, and for cultivating and preparing tea in Assam." This is, the *Pioneer* believes, all the reward he got for making a trade which was last year valued at Rs. 1,02,96,362.

—After Saturday the 27th our mails for England will leave on the Tuesday, 5½ P.M., and so for the next four months.

—The Brahmin lady married the other day at Gowhatty, had previously been received into the Christian church.

—*Pall Mall Budget:* A new, more oppressive, and at the same time utterly futile decree has emanated from his Majesty the Czar, ordering the Jews henceforth neither to pray in Hebrew nor in Polish, but in Russian. Anything more calculated to exasperate the orthodox Jews in his dominions and more difficult to enforce cannot be imagined.

—*Times of India:* "The famine in some parts of Persia is severe beyond comprehension. Rain was for long hopefully expected, but it came in very measured quantity, and too late to turn away the foe that was already at the door. Thousands are said to die by the wayside of sheer starvation, or starvation coupled with the diseases it invariably brings in its train. Most of the dead lie unburied—a fact which may be regarded as the sure precursor of pestilence. At first, when self-preservation by any means whatever became a question to be decided—yea or nay, the former alternative prevailed with the Musulmans, and more than one human being is said to have been killed and eaten by them. Now matters have come to a worse pass still; fathers and mothers are said to be devouring their own children. It is stated that the sights to be seen, and not to be avoided in the neighbourhood of Shiraz, are such that European residents will not leave their own houses. Also, between Shiraz and Bushire, thousands of dead bodies lie unburied. Amid all these tales of privation and death, how is it that we hear nothing of measures of relief, except now and again by the acknowledgment of a donation of a few rupees in Bombay? What is the Sovereign of Persia doing?"

—Same: "The intelligence from the Cape is important: the diamond fields continue prolific; thousands of people are now settling on the Vaal river, some distance in the interior of the vast continent of Africa, and from month to month its precious treasures are brought to light in larger quantity. But difficulties have arisen as to the right to the territory. The two Free States of Transvaal and the Orange River contend for a share, whilst the native tribes are prepared to insist on their rights, and the British Government puts in its claim, and in doing so it finds that the native chiefs are ready to submit to its decision. To complicate matters, certain Englishmen have advocated the independence of the territory, whilst other Europeans have put themselves forward as representatives of some of the native chiefs. Under these circumstances it is fortunate that the British Government is represented by so able and experienced a statesman as Sir H. Barkly, who seems to possess the confidence of most of the parties concerned."

—The Rev. Richard Taylor, in a work on New Zealand just published, says:—"During one of the Governor's journeys he told some of the natives who were around his tent that they should do good to others as well as to themselves, and ought to give a tenth of their annual income in works of charity. The natives listened with great attention, and afterwards went away. In the middle of the night, however, two of them returned and woke up the Governor, who inquired what was the matter. They said that they had been holding a council respecting his conversation with them, and they were deputed to ask whether he himself had been in the habit of giving a tenth of his income annually for charitable purposes. The Governor was obliged to confess that he had not hitherto done so, but he would begin from that time; the Governor therefore gave three hundred pounds to the Bishop of Wellington, with which he purchased the site of his present cathedral church, as his tenth for that year."

—The *Advance* (Chicago paper) discusses the Contagious Diseases question: "Careful investigation, where the registration system has been on trial for many years, demonstrate that it breaks down at every point. If any one wishes the details of adverse proof let him read the articles on the subject in the *Westminster Review* for 1869 and 1870, and a medical article by Prof. Edmund Andrews, M.D., in the February number of the *Chicago Medical Examiner*. It appears that there is no practicable way of securing a complete registration of houses of prostitution, and much less of individuals engaged in lewd pursuits. The evasion of the law is persistent and successful; not more than one-half of the lewd women being registered anywhere, and in many of the cities not more than one-tenth! thus in Paris less than 4,000 prostitutes are registered, while the unregistered are estimated at 30,000! In Berlin the registered are 1,650, while those whom the police 'suspect' are over 25,000! The effort to secure complete registration has been quite as unsuccessful as the effort to suppress prostitution altogether. This, of course, is a death-blow to the whole scheme, the supposed value of which depends upon the completeness of the registration. A multitude of established houses escape, and also a vast number of individuals, not connected with any house, who clandestinely pursue prostitution; and thus all the evils sought to be prevented continue to prevail.

"Furthermore, it is proved by abundant statistics, that the registration has not diminished the vile diseases sought to be eradicated. Dr. Andrews, after a review of the evidence, says, 'Venereal diseases, in spite of the supposed efficacy of the compulsory regulation, appear to be five or six per cent. more abundant than in cities which have no such system.' He shows also why this must be so. The women put under control are but a small proportion of the prostitutes, and even these are by no means preserved from disease, while the delusion of supposing that they are thus preserved induces a multitude of men to indulge freely and to their cost.

"It thus appears that the compulsory registration scheme breaks down in its facts, and is no improvement on our present legislation. This being so, the objections have the more weight, that it seems to shelter and provide for a disreputable vice; that it tempts the young to sin by a promise of impunity; that it subjects women to gross personal indignity in connection with medical examination; that it operates against the guilty of one sex but not against those of the other, providing for no registration and examination of diseased men, who are the ones who carry the mischief elsewhere, and that it cuts off the last prospect of reformation from the fallen women, who are thus drawn out of all privacy and are put on a pu… list of shame."

—"Mr. Booth (the London evangelist) d… kind of service," says the *Missionary News*, "… other persons, lay or clerical, do not att… He edits a magazine, prepares hymn books, … forth a report of his Evangelistic labours, occ… a theatre for religious services, is able to s… twenty places with preachers where accomm… tion is provided for 8,000 persons, and can ar… for 200 out-door services in the week … average number of 14,000 hearers, formi… gregations of the most abject and miserabl…

Friday, May 12.

—About the 4th instant there was s… like a cyclone 400 miles from Bombay, o… We have yet to learn whether any Euro… sels have suffered by it. Some Native … gone ashore at Cochin.

—Two cases are reported to-day of m… into the holds of ships. One of these … pean, was killed. Can nothing be don… this prolific cause of injury and death … not be difficult to provide some sort … for the open hatches. Government … quire it.

—Deaths last week, 353. By small…

—*Madras Times* on the Census: "T… Government has made itself very r… exhibiting the grossest fears as to … feeling that the enumeration might a… communication to this Government … remarked that there was imminent da… lar tumult, unless the strictest car… cised. He did not know, nor did… care to inform him that for a gene… Madras Government has taken a ce… dominions, except the presidency tow… years."

—*Chinese Trade Report*, on the new … scheme for missions: "It is impos… lieve that the Ministers at Pek… slighest countenance to a propos… Their answer must simply be that … contrary to the terms of the tr… alone they can act. To give any o… be to incur the gravest responsibil… up the rights conceded to missio… treaty immediately after the Tien-… would be to tell the Chinese in the p… manner that all they have to do in or… the removal of any term in the treat… they object, is to get up a disturbance, … sary, murder one or two scorces of … then declare that the way to preven… foreigners being murdered is to y… objectionable clause. It can scarcely … that, even at the present day, 'forb… be carried to this extent."

THE GOSPEL'S HIGHEST TR…

Recently, in a public meeting w… Christians addressed earnest and aff… peals to impenitent men, a gentlem… d a… interesting account of the conversion of a notorious criminal in a prison, with some details of the number and enormity of his crimes. The speaker, in urging this as another proof of the efficacy of the blood of Christ, compared the case of this criminal with that of Paul, who styles himself "the chief of sinners," and expressed the conviction that this man was only second to Paul in the scale of guilt.

We are far from undervaluing the signal triumph of divine grace in the salvation of such a man; but rather rejoice to testify that such triumphs mark the whole course of Christianity from the day when our Lord, being reproached with going to be guest with a man that was a sinner, answered, "The Son of Man is come to seek and to save that which is lost." He has been continually renewing the marvels; going by his Spirit to be guest with sinners; taking up His abode in hearts loathsome with the leprosy of sin, to which His presence brings cleansing and salvation. To the praise of sovereign grace, we may say, that these have been its every-day triumphs. Paul gives a catalogue of the vilest sinners: "fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners;" and then says to the church of God at Corinth, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." This will be the wonder and the glory of heaven, that the ranks of the innumerable multitudes who, in white robes and with triumphal palms, shall swell the songs of accomplished

mption, may be thus addressed, "Such were of you." There are no depths of human from which trophies of salvation have not gathered.

the case of the criminal should have been sted with that of Paul, rather than com- with it. For, according to a human estimate, ater contrast could be found than in the ter of an atrocious criminal, outcast from pectable society, hunted down as the enemy kind, and loaded with chains and infamy, e character of Saul, cultivated, virtuous, touching the law blameless; trusted, es- and honoured among his fellows. Accord- is own statement in the presence of those w him, "I was taught according to the per- nner of the law and was zealous toward The most remarkable contrast is between timate of sin and God's. No more strik- f could be found that "that which is teemed among men is abomination in the od," than that this man of high reputa- priests and rulers honoured with their is the man whom of all others the od marks out as the chief of sinners. t into harmony with God's judgment, d the catalogue of vilest sinners be- s, "I am chief."

we adore the sovereignty of divine ejoice in the proved efficacy of the t in the salvation of the most infa- l and the vilest outcast, it becomes l in our expressions regarding their uilt. Wrong is often done in this rties themselves, when they are (to rd) *lionized*. It is humbling to human heart may thus be in- se of importance by those things of uld now be ashamed—their relation ending in some grievous fault ms those who have encouraged it aches of the ungodly. We remember e of an evangelist to those who mor- for a recital of the career of profligacy f which grace had arrested him: "It me to parade in public the black sins s cast behind His back."

eatest wrong is that God's estimate side, and men are encouraged to make l comparison of their own virtues rd vices of the depraved. God of sinners among the most exem- arisees, and not among the most de- aters; from the school of Gamaliel, he stews of Rome. The fairest exte- virtue cannot conceal the leprosy of who searcheth the heart: and the irtues, and even the religiousness dmire, the self-satisfaction which will to the righteousness of God, is the ve manifestation of the loathsome dis- ily. I say unto you, that the publicans go into the kingdom of God before e Lord's testimony to the chief-priests f the people. It was the sin of such a of Tarsus which, so to speak, taxed the rance to the uttermost. "That in me ays, "Jesus Christ might show forth fering." It was in his salvation that God was "exceeding abundant."

we should be faithful in bearing God's gainst sin in all its aggravations, let us aithful in bearing testimony to the ex- ndance of grace which finds its trophies sin abounds, against law and light. er we find the sinner in the lowest egradation, or proudly intrenched in his s, we have to tell him "a faithful saying, and w y of all acceptation," tidings of a Sa- viour equal to all his need. There is joy in the thought that, when it comes to the final issue in the judgment of the great white throne, the chief of sinners will not be found among those who are cast into the lake of fire; but among those who are the companions of the everlasting joy and glory of Him "that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

This is the joy in which we should go forth to preach the Gospel, not reckoning any human probabilities or difficulties. Taking it at the very best "with man salvation is impossible;" but when we find it at the worst, "with God all things are possible." There is no question of ease or of difficulty in any case, since it is the power of God that alone can deal with it. If in any measure the result depended upon the power or skill, the eloquence or the arguments of the preacher, then all preaching were futile as would have been the tears and wailing of Martha and Mary, and all their comforters, had they sat day and night at the mouth of the cave where Lazarus was buried. But when He who is the resurrection and the life cried with a loud voice, "Lazarus, come forth," there was an immediate response from the darkness of the tomb, "and he that was dead came forth." In like manner when he looked up into the sycamore-tree, and said, "Zaccheus, make haste and come down," though that notorious sinner would have been the last whom men would have expected to receive the Christ of God, there was a response from the darkness of the moral sepulchre. "And he made haste and came down, and received him joyfully." So is it evermore; it is not of man's choice, but in God's call, that there is life from the dead; though "it hath pleased God by the foolishness of preaching to save them that believe."—*The Witness.*

Miscellany.

—Arcot Medical Mission Report for 1870:

(*Continued from page* 80.)

The Gospel has been regularly preached at the Dispensary. As the patients arrive, they are seated upon benches in the large inner verandah of the building. When a goodly number is gathered, a portion of Scripture is read and the truth made known as simply and clearly as possible. The in-patients, lying in their beds, in the adjoining wards, are able to hear perfectly all that is said. Portions of Scripture, tracts, &c., are usally offered to those who can read, and are always gladly accepted. A few books have been sold. It will be wondered whether this method of preaching, &c., does good. Most assuredly it does. We shall never know how much until the last great day. We know, that through this preaching many, many thousands have heard of Christ Jesus the Saviour of the world. We know that into many thousand of houses the knowledge of salvation has been carried through the little tickets we give to every patient, which tells of God's great love to man, and which each one must carefully preserve and exhibit at every visit to the Dispensary. We know that the portions of Scripture and the tracts given to reading patients are taken away to different parts of the country, often to far distant places. We know that a number have made anxious inquiries, and have shown earnest desires to know more of the truth. We leave all in God's hands. Through the foolishness of this preaching He can bring about great results. It is *His* work, and He will cause all to redound to His own honour and glory. Two high caste women have abandoned their caste, declared themselves Christians, and are being instructed. They wish to be baptized as soon as they have attained a sufficient knowledge of God's word. We look for even better things than these.

This is a costly work. The feeding of from 30 to 40 patients is alone a large item of expense. Many of these have to be nourished upon something more than simple diet. The best of broths, meats, milk, eggs, bread, wine and other stimulants must often be dispensed, and a large amount of medicine used to supply 149 patients daily. No one however would grudge the money could they but see the fearful amount of misery, wretchedness and destitution that enter the doors of this institution. They would rather the more freely open their hearts and their hands in aid of these, their suffering fellow-creatures.

The whole cost of both Dispensary and Hospital for the year has been Rs. 5,561-6-8, exclusive of the salary of the physician in charge. Of this sum Rs. 2,064-12-4 was expended in the diet, &c., of the hospital patients; Rs. 1,521-7-4 in the purchase of medicines, surgical instruments, &c.; Rs. 942-0-0 for the salaries of the dresser and the corps of servants; Rs. 369-13-4 in support of the medical class, and the remainder in the incidental expenses of such an establishment, as clothing, medical publications, repairs, postage, stationery, travelling on medical business, &c.

Medical Class.—We are glad to report that three of our young men are ready to go out into our district and begin the Branch Medical Work, for which they have been educated. Abram Muni, Solomon Aranachallam, and Thevaparanam, the Dresser's son, constituted our first class. They commenced their medical studies in the latter part of 1866. It is a pleasure to state that they have been zealous, active and diligent. We send them out with confidence, for we know that they are fully competent to treat, both medically and surgically, all, save very *serious* cases that may come into their hands. Thevaparanam will remain at the Dispensary, an Assistant to his father, the number of patients being now so large that we need his services. The Mission has appointed Abram Muni to Yegamoor, a fine prosperous village, where we have a large number of Christians, and which is a good centre. Solomon Aranachallam goes to Gnanodiam, Rev. Andrew Sawyer's station, where a Medical Assistant is very much needed. It is very near the middle of our Arnee and South Arcot districts, and he will have a large field of labour. Many of our Christian villages are 50 and 60 miles removed from medical aid, and have long suffered for its want. It is due to this young man to record one or two incidents of his late history. Several months since the Magistrate of Kalestri, in great haste, sent word to our Head Assistant Collector that a most serious attempt had been made, by a ryot of that place, to exterminate a whole family—that the victims were lying at death's door, bleeding profusely, and urging that a Dresser might be sent at once to their aid. On application by Mr. Wilkinson, I despatched Solomon with the necessary medicines and surgical instruments, promising to come myself as soon as possible. The next day, in company with Mr. Wilkinson, I visited the place. The despatch of the medical assistance had been providential indeed. The history of the case was briefly as follows. A well-to-do man of the Komiti caste, one of the highest in India, harbouring an old enmity against a family related to him, determined to kill them all. Purchasing a large, heavy scimitar, he engaged a pensioned native officer to instruct him thoroughly in sword exercise. For eight months he thus daily drilled, when, after carefully arranging his worldly affairs, he sold his property, and bestowed it upon his village temple, with the exception of a small sum. This he placed in the hands of a friend with the request that should any accident occur to him by which he should meet death, it should be used in decently burning his body with the usual funeral rites; that, as he intended to give himself up to constant meditation and prayer, he wished to put out of his mind all subjects of a mundane character. Choosing his opportunity, when the men of the house were in the street, he attacked, first one, and then another, cutting and slashing them in the most frightful manner, and leaving them for dead. The old mother, hearing the cries of her sons, ran out of the house to their rescue, only to meet with the same fate. The murderer then ran to a large well, near at hand, into which he at once threw himself, and from which he was taken out dead the next morning. It is scarcely possible to describe the character of the wounds received by the victims. One man had the entire top of the scalp cut off, long gashes through the ribs, so that the air escaped through them from his lungs at every breath, with many other dangerous wounds. The old woman, 70 years of age, was cut down through the collar bone and shoulder blade, through the head of the bone of the upper arm, three-fourths of the hand of the same side cut away, the thumb and forefinger alone being left, and her body fearfully gashed in various places. I found that Solomon had done almost all that was possible under the circumstances. He had taken up and ligatured the severed and bleeding arteries, brought together and stitched up the wounds most neatly, administered the necessary medicines, and made the needed applications. I certainly felt proud of the young man. He had done us all great credit. As the relatives earnestly begged that he might remain to take care of the patients, I consented. He is there still, although more than three months have elapsed, and without doubt has saved the lives of these people. When I left them, I thought their case hopeless. Through God's mercy they have been spared, and are now out of danger. I relate this incident, not only to show what the young men of our medical class can do, but to point out one of the many ways in which the Lord permits us to do good among these people. During these three months Solomon has been engaged, not only in caring for these patients, but in general medical work; and, above all, in daily preaching the Gospel in that far-off heathen village. The native magistrate has, on several occasions, sent me the best accounts of his behaviour, and adds that he has gained the good-will of all the people.

—Calcutta Christian Tract & Book Society's Report for 1870:

"It may with certainty be averred that the *need* for this Society's operations is greater now than it ever was before, and each succeeding year is

Archival Document Digitized by Bethel AG Mission Studies Library Government of Maharashtra on 28 February, 2020

likely to make this need increasingly apparent. English education is advancing at an amazing rate, and many things show that vernacular education will not much longer be neglected as it has been. Zenana teaching is opening out the treasures of knowledge to the females of the land. The reading power of the country generally, is growing at an astounding ratio; the necessary consequences follow—mental activity, a thirst for literary food, an impatience of old ties and prejudices, a yearning after novelty and change. The supply in a country like India will always keep pace with the demand. Accordingly we see no end of literary productions pouring from the press to meet the popular craving. Hardly a week passes in which some new periodical or sentimental romance, or theological disquisition does not come to the birth. The greatest activity appears in connection with journals of news. The daily, weekly and bi-monthly newspapers may be termed *legion*.

"Within the last few months the Brahmist Shamaj has put forth additional strength in this direction. The return of its popular leader from England was followed by the issue of a Bengalee weekly paper called the *Shulav Shamachar*, which, in a very short time, obtained a circulation of some 7,000 copies. Anon, the English organ of the Shamaj, the *Indian Mirror*, passed from a weekly to a *daily* publication. The former of these papers, no doubt, owes much of its popularity to its extreme cheapness, although its *matter* must, upon the whole, be considered *good*. One pice a copy is the rate at which it sells. An English paper, the *Post*, has also appeared on the scene. It is published daily, and is sold also at one pice. We believe its circulation is very large. Hundreds of school boys gladly curtail their daily allowance for luncheon in order to procure in this way some food for the mind.

"In regard to the tone and character of native publications of the day, there is much to be thankful for. Viewed either in a moral, or religious light, the non-Christian literature of to-day is many degrees in advance of that which appeared some twenty or thirty years ago. There is greater breadth of view, more common sense, less sensuality, and generally a higher moral feeling than marked the productions of the last generation. This is one of the many indications of progress which a thoughtful mind must discern; and, without doubt, it is to a large extent a collateral result of the quiet, persistent, evangelistic toil which has been carried on amongst all classes of native society.

"But no true Christian can view without concern the theological aliment furnished by the current publications to the reading public of India. In most cases, the only feature is a negation of all religious faith and feeling; in others, a general distrust of all religious teaching and a hopeless surrender of the subject as surrounded with impenetrable gloom and uncertainty, is the dismal tone which strikes the ear; the Brahmist organs, whether we regard that of the *old* or those of the new Shamaj, are largely *anti-Christian*, and appear to be becoming increasingly so as the irreconcilability of orthodox Christianity with their eclectic systems becomes more apparent to their conductors. Even whilst we write, a new periodical—the *Enquirer*—is making its first appearance as an advocate of the philosophic atheism of the Comtist theory."

—The Rev. Mr. Dawson, Free Church Mission, Chindwara, has been permitted to baptize 11 Gonds, the first-fruits of Gondwana.

—The English Presbyterian Mission in China report 16 baptisms in the Amoy district, 11 in the Swatow district, in Formosa 33. The American Episcopal Church in China report 55 adults baptized and 48 confirmed last year.

—The Irish Presbyterian Church expect to be able to pay their ministers, instead of the £69-6-8 from the Regium Donum, the sum of £80 from the Sustentation Fund, the free-will offering of the people.

—One of the results of the release of the Irish Church from state connection, has been that a section of the Wesleyan body has joined the Episcopal Church.

TELEGRAPHIC NEWS.

London, May 4th: Mr. Melvill has been gazetted Puisne Judge of the Bombay High Court.

5th: Colonel John Grattan is dead.—The Republican League has addressed an urgent demand to the Commune and to M. Thiers for a truce of 20 days.—General Cluseret has been arrested.—The Versailles troops have unmasked a formidable battery at Montretout threatening Auteuil, Le Point du Jour, and Passy.—Cannonading continues round Issy, but nothing important has transpired since despatch of the last telegram.—In the House of Commons, last night, a long discussion took place on a motion introduced by Mr. M'Cullagh Torrens to fix the income-tax at 5d. Mr. Goschen and Mr. Gladstone opposed it, and declared that they were averse to any loan. Mr. Gladstone warmly attacked the Conservative party. Mr. Disraeli replied, denouncing the Government, who he said, were embarrassed and had been defeated. Mr. Torrens' motion was ultimately rejected by 294 against 248 votes.

Brussels, 5th: M. Favre has gone to Frankfort to settle the difficulties which arose during the recent peace negociations in this city.

6th: A telegram from Constantinople states that the result of the mission of the Sultan's Chamberlain to the Khedive has dissipated any fear of a misunderstanding. The Khedive will shortly go to Constantinople in order to assure the Sultan verbally of his fidelity.

Versailles, 6th: Sharp engagements have taken place this night in the trenches which unite Issy and Vanves. Several insurgents have been made prisoners.—A decree of the Commune has been issued, appointing Rossel Commander-in-Chief.

London, 6th: In the house of Commons yesterday, Mr. Cardwell, replying to Major Anson, said that the Royal Commission had found the recommendation of the Committee on the supersession of British by Indian Colonels impracticable as the law now stands, and had consequently written to the India Office proposing further legislation. No reply, however, had yet been received.—Sir Cecil Beadon has been examined before the Finance Committee relative to the Salt and Opium revenue of Bengal.—The Albert Life Assurance Arbitration Bill has been brought before a Committee of the House of Commons.—The Marquis of Westmeath is dead.

9th: The British-American Commissioners yesterday signed a treaty establishing two Arbitration commissions, the one to examine claims against cruisers, rendering responsible the Government who had not done their best to prevent their departure, the other to examine sundry claims.—The Central Committee in Paris has resumed its former authority.—Cannonading continues, but no change has taken place in the position of affairs. The *Times* of to-day publishes a telegram from Copenhagen, stating that a difference has arisen between Denmark and Prussia in consequence of emigrants from Schleswig to Denmark having been called to their military districts for the 15th of May.—Latest advices from Paris state that the Versailles troops have captured and occupied Fort Issy.—In the House of Commons last night Major Anson brought forward a motion in favour of the immediate return to the regulation value of commissions, but the motion was rejected by 250 against 187 votes.—The Albert Assurance Arbitration Bill has passed the Committee of the House of Commons.

Berlin, 10th: The Treaty of Peace between France and Germany was definitively signed at Frankfort this afternoon.

London, 10th: Great discouragement exists among the insurgent Guards. General Rossel has written to the Commune, complaining bitterly of the want of support, and tendering his resignation.—In the House of Commons, last night, a motion was introduced by Mr. Miall to dis-establish the English Church, but was rejected by 374 against 89 votes.—The Duke of Argyll has received a deputation urging the cutting of a large channel to connect the Gulf of Manaar and Palks Straits. He replied that he thought the matter could be managed, and he promised to instruct Mr. Robertson, the Surveyor, to finish his estimates.

PASSENGERS SAILED.

Per *Columbian*, 6th:

For Southampton.—Lieutenant Colonel H. C. Johnstone; Mr. G. Brunton; Mrs. Ingles; Mr. Prager; Mrs. Bridge, 2 children, and ayah; Mrs. Bell, 2 children, and European maid-servant; Colonel Edward Thompson; Mr. Joseph Reid; Miss Chaytor; Mr. T. E. Rogers; Captain and Mrs. Luxmoore, 3 children, and ayah; Mrs. Colclough, child, and European maid-servant; Surgeon Major Brown; Major Champain; Mr. James W. Brown; Mr. William Pad; Mr. W. Osborn; Mr. and Mrs. C. F. H. Shaw, 2 children, and European maid-servant; Mr. Robert Pattison; Captain Macnaghten; Mr. A. W. McKechnie; Captain Cockburn; Captain H. Beckley; Colonel E. H. Fisher; Mr. R. Reeve; Colonel and the Honourable Mrs. Montgomery Moore; Mr. Henry Haylock; Captain Howley; Mr. Randell; Mr. Myrott; Major and Mrs. R. Cadell, 2 children, and ayah; Mrs. Brown and 3 children; Captain Bartlett; Messrs. Ingham; Jas. Atkinson; Rawlinson, Senior; T. Fulton; G. Russell; W. B. Wharton; G. Hunt, R.N.; Rev. G. and Mrs. Hamilton; and Rev. F. W. Ellis.

For Brindisi.—Mr. J. Sheldon; Colonel G. G. Moxon; Lieutenant Colonel and Mrs. Marsack; Mr. A. M. Clark; Mr. and Mrs. R. B. Garson; Mr. and Mrs. R. Naylor, 3 children, and European maid-servant; Colonel Scott; Master Osborne; Lieutenant H. Howell; Major and Mrs. Godby; Captain Moriarty; Captain A. Vallings; Dr. G. Henderson; Lieutenant Colonel Francis; Mr. Patten; Rev. F. W. Homer; Mr. H. Hollinam; and Captain Simpson.

For Suez.—Mr. W. C. Parker; Mr. A. Steinacker.

Per *Str. Trent*:

To Liverpool.—Captain and Mrs. Reid and 3 children Wallace; Mr. G. W. Pollexfen; Mrs. Sampson; Mr. J. B. Sa Mrs. Morton and 3 children, and 2 deck.

DOMESTIC OCCURRENCES.

DEATHS.

ROWLANDSON—April 26th, at Deesa, John Todd, inf of Captain Rowlandson, Bombay Infantry.

FENTON—On Easter Eve, at San Remo, Italy, Mary A of the Rev. George Livingstone Fenton, for many yea lain of Poona.

DURHAM—May 5th, at Girgaum, Sarah, the belove Mr. C. Durham, aged 37 years, 11 months, and 26 da

LLEWELLIN—May 9th, at Jubbulpore, Frederick Ge beloved child of Mr. Fred. S. Llewellin, G. I. P. R. aged 3 years and 9 months.

PURVIS—May 10th, at Bombay, Isabella Franc daughter of Mr. G. R. Purvis, aged 19.

Advertisements.

MOUNTAIN ECHOES.

A monthly Serial during the Simla s

Edited by the Rev. J. FORDYC

No. 1 will be published on the 15th Ma

By post Two Rupees Eight Annas fo

Orders received by the Publisher, Mr. J.

BOMBAY SCOTTISH EDUCATIO

COMMITTEE.

JOHN CONNON, Esq., *Chair*

CHARLES MACDONALD, Esq., *De*

JAMES ARNOTT, Esq., M.D.	JOHN MA
THOMAS BLANEY, Esq.	HAMILTON
REV. D. C. BOYD.	W. NICOL,
J. W. BROWN, Esq.	REV. J. P
HENRY CONDER, Esq.	A. F. SHE
LIEUT. COL. DAVIDSON, R.E.	N. SPENCER
H. D. DODS, Esq.	G. RAMSAY
W. G. HALL, Esq.	JAMES WIND
W. F. HUNTER, Esq.	A. WRIGHT,

BYCULLA SCHOOL—OLD ADELPH

Master,—MR. MCDONALD, } with thr

Mistress,—MRS. MCDONALD, }

Music Master,—HERR SCHM

FORT SCHOOL—8, HORNBY

Master,—MR. LUMSDEN, } with t

Mistress,—MRS. LUMSDEN, }

Music Master,—HERR SCHM

The teaching in both these School Matriculation Standard of the Bombay U

FEES.

First and Second Classes...Rs. 5 P

Third Class..... „ 7½

Fourth and Fifth Classes .. „ 10

BOARDERS.

Mr. & Mrs. McDonald have ample a for the reception of Boarders at the By house.

D. C. BOYD, } *Honorary*

J. PATON, }

BOMBAY TRACT AND BOOK SO

Cousin Mabel's Experiences: Sketches of religio England. Miss E. J. Whateley .....

Richard Hunne, a Story of Old London. G. E. S

Little Serena in a Strange Land.....

The Victory of the Vanquished, by the autho

Schonberg Cotta Family .....

Handbook to the Grammar of the Greek Testame

The following periodicals for the current year a

Sunday at Home,	*per annum*.....	3 4
Leisure Hour	„ „	3 4
Cottager and Artisan	„ „	0 10
Child's Companion	„ „	0 10
True Catholic	„ „	0 10
Golden Hours	„ „	4 0
Good Words	„ „	4 0
Family Treasury	„ „	4 0
Good Words for the Young	„	4 0
Bible Class and Youths' Magazine	*per annum*...	0 10
Christian Treasury, in Romanized Hindustani	„ ...	2 0

DEPOSITORY—VERGE OF THE ESPLANADE.

BOMBAY GUARDIAN.—Terms of Subscription; Rs. 12 per annum; with Indian Postage, Rs. 15-4; with Postage to England Rs. 16-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Communications to be addressed "Editor *Bombay Guardian*, Tract and Book Depository."

Terms of Advertising: For 8 lines and under Rs. 2; repetition, Rs. 1; for 30 lines and under Rs. 4; repetition Rs. 2; for 50 lines and under Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.